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This study investigated the relationship between the value orientations and the adult education participation of clergymen, and the relationship of the extent of participation and value orientation and religious tradition. The Leisure Activity Survey and a revision of the Differential Values Inventory were administered to 55 ministers, 55 priests, and 55 rabbis in greater Chicago. Only one component of participation (Cultural) was significantly related to value orientations. Four participation components (Periodical Reading-Instructional, Instructional-Hobby, Cultural, Mass Media) were significantly related to religious tradition alone. Extent of educational participation was significantly related to value orientations but not to religious tradition. The discrepancy between hypothesized and actual relationships was caused by the differences between laymen and clergymen, previous studies having been done with church members. Researchers might test the differences in educational participation, value orientations, and religious traditions between laymen and clergy of a religious tradition. (ly)

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THE VALUE ORIENTATIONS AND THE EDUCATIONAL PARTICIPATION OF CLERGYMEN

PROGRESS REPORT

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By Gerald L. Klever

Problems of the Study

Studies of participants in adult education are usually about their demography, cognitive skills, or behavior. There has been very little concern exhibited about the affects of the adult student. The problems of this study have to do with the relationships between adult student's participation and their affects.

Previous researchers have examined problems in adult educational participation, cultural value orientations (one kind of affect), and religious traditions, but have not examined the relationships between them. Questions arise about the relationships between these variables: Is adult educational participation influenced more by cultural value orientation than by religious tradition? Or is the interaction between value orientation and religious tradition more related to adult education participation? What are the components of the relationship?

THE MAJOR PURPOSE OF THIS STUDY was to determine the nature of the relationship between the value orientations and the adult educational participation of clergymen. The component parts of the relationship were examined, holding religious tradition constant.

A related purpose was to find the relationship of the extent of participation (defined later in this paper) and value orientation and religious tradition.

Hypothese Which the Investigation Tested

The above purposes resulted in three hypotheses:

Hypothesis I

The major hypothesis of this study is that:

> Cluster scores, representing educational participation principal components, are more highly related to value orientations, or to the interaction between value orientations and religious traditions (Protestant, Roman Catholic, Jewish) than to religious traditions alone, among clergymen.

Hypothesis II

What specific values are related to particular principal components of educational participation? Observation indicates that most of the educational

activities within each principal component of educational participation are related more strongly to either the traditional or the emergent section of Getzel's [1] values rationale. The second hypothesis is that:

> Certain value orientations of clergymen are related to certain of their educational participation principal component cluster scores. It is expected that --
>
> A. Clergymen with traditional value orientations will engage in literary-cultural, practical-hobby, and course-taking adult educational activities significantly more than clergymen with emergent value orientations.
>
> B. Clergymen with emergent value orientations will engage in novelty and informational-mass media adult educational activities significantly more than clergymen with traditional value orientations.
>
> C. Clergymen with either traditional or emergent value orientations will engage in religious or functional-professional adult educational activities without significant difference.

Hypothesis III

It was expected that the extent of adult participation in educational activities would not be related to either religious tradtion or value orientation. The third hypothesis is that:

> Extent of educational participation scores of clergymen will not be related to their value orientations or to their religious traditions.

Definitions

Adult educational participation. For this study, adult educational participation was defined as: Any process by which an adult, either alone or in a group, consciously and voluntarily tries to improve himself by increasing his skills, sensitivity, or scope and preservation of information.

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[1] Jacob W. Getzels, "Changing Values Challenge The Schools," School Review, Vol. LXV, No. 1 (Spring, 1957), pp. 92-102; "The Acquisition of Values in School and Society," in Chase, Frances S., and Anderson, Harold A., The High School In A New Era (Chicago: University of Chicago Press, 1958), p. 148f.

Value orientations. Defined by Kluckhohn,[2] "A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action."

It should be noted that the definition of values used in this study was that of "conceived values". Conceived values are those which are conceptions of the preferable, regardless of whether the preferable is chosen or not. Conceived values are in contrast to operative values (those values which are actually preferred and which are shown in preferential behavior).

Elaborating a previous rationale, Getzels wrote that most Americans believe, to some extent, in what he called the sacred values of: democracy, individualism, equality, and human perfectability. In addition, in the American culture there are certain secular values, which are: the work-success ethic, future-time orientation, individualism, and Puritan morality (moral commitment). Traditional values have been subject to great social change and the cleavages brought about by regionalism, rural-urban differences, and social class re-definitions. Thus, according to Getzels, the traditional secular values of the American culture have been encroached upon by the emergent values of sociability, present-time orientation, conformity, and moral relativism. These conflicting value orientations (traditional vs. emergent) are held in various degrees by different persons in American communities and educational institutions. Getzels' definition of each of his four traditional and four emergent values may be found at the end of this paper.

Religious tradition. As used in this study, religious tradtion means those beliefs, doctrines, disciplines, polities, and customs of a religion, transmitted by oral, written, or behavioral means in many cultures and over a long period of time. Denominations, societies of individuals, sects or groups, may constitute a single religious tradition. The Protestant, Roman Catholic, and Jewish are the largest and most historic religious traditions in the USA, and are the three religious traditions chosen for this study.

Extent of educational participation. The number of educational activities, the degree to which each activity was entered into for educational reasons (as judged by a panel of adult educators), and frequency of participation during the past 12 months, was the definition used by Litchfield and also chosen for this study. Litchfield[3] sought to find the extent of educational participation of adults by examining a heterogeneous sample of 1,149 adults with an instrument which she devised which measured responses to 46 educational activity items.

The Population

Clergymen were chosen as the population for this study because they were the most identifiable and among the most committed representatives of a religious tradition, and had also been observed as avid consumers of various kinds of adult education. They are also usually self-examining persons who would be thought to

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[2]Clyde Kluckhohn, in Talcott Parsons, et al., Toward A General Theory of Action (Cambridge: Harvard University Press, 1951), p. 395.

[3]Ann Litchfield, "The Nature and Patterns of Participation in Adult Education Activities" (unpublished Ph.D. dissertation, The Department of Education, University of Chicago, 1965).

have rather well-defined value positions, and, as a group, would exhibit a range of values. If some researchers and the general public assume homogeneity within Protestantism, Roman Catholicism, and Judaism, they probably assume it to a greater degree among the clergy of thosereligious tradftions. It can also probably be assumed that if lay members of a religieus tradition exhibit a certain kind of behavior, clergymen of that tradition will exhibit it to a more pronounced degree.

The sample for this investigation were men who were (a) assumed to have similar access to opportunities for participation in adult educational activities, (b) of a variety of value orientations, and (c) highly identifiable with, and committed to, a major religious tradition in the USA. From lists supplied by the Chicago Board of Rabbis, the Chicago Rabbinical Council, The Archdiocese of Chicago, and The Church Federation of Greater Chicago, 3,263 clergymen met the criteria for the sample. Finally chosen by random sample techniques were 165 ordained men (55 rabbis, 55 priests, and 55 ministers) who were leaders of parish situations in Cook and Lake counties of Illinois, where similar access to opportunities for participation in adult educational activities was assumed to exist.

Research Design

The data were collected by using two instruments, Scale A (the Leisure Activity Survey), and Scale K (an extensive revision of the Differential Values Inventory).

The Leisure Activity Survey is a 99 item instrument which actually measures 46 leisure time educational activities. One score can be obtained from the total instrument. It is the extent of educational participation score (see definition of "extent of educational participation"). This instrument, titled Scale A for this study, has a possible range of scores of from 0 to 615. Data from Scale A were subjected to principal components analysis, resulting in seven principal components of educational participation.

Scale K was an extensive revision of the Differential Values Inventory, the prototype of which was first constructed by Prince.[4] Scoring on Scale K is from 0 to 64, with a higher score indicating a more traditional value orientation.

The data pertinent to each of the hypotheses were subjected to statistical procedures which allowed for comparison of means, correlations, and analyses of variance. Some retests and interviews were made for secondary analysis purposes.

Findings

Hypotheses I and II

Ltichfield found seven principal components of adult education participation, and there were seven principal components found in this study:

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[4]Richard Prince, "A Study of the Relationships Between Individual Values and Administrative Effectiveness in the School Situation" (unpublished Ph.D. dissertation, Department of Education, University of Chicago, 1957).

Hypothesized Components (Litchfield) Account for 81.31% of the variance	Components of this study Account for 88.05% of the variance
1. Literary-Cultural	1. Reference Reading-Literary
2. Functional-Professional	2. Occasional-Informal
3. Practical-Hobby	3. Instructional-Hobby
4. Novelty	4. Periodical Reading-Instructional
5. Religious	5. Cultural
6. Informational-Mass Media	6. Professional Reading
7. Course-Taking	7. Mass Media

In Hypothesis I, it was stated that the components of educational participation would be more highly related to value orientations, or the interaction of value orientations and religious traditions, than to religious traditions alone. Analysis of variance procedures show that only one component, the Cultural component, was significantly related to value orientations (at the .05 level). The reverse of the outcome theorized in Hypothesis I occurred.

This reversal is further shown by another outcome--four of the seven components of educational participation were significantly related to religious tradition alone. Religious tradition as significantly related to the Periodical Reading-Instructional component at the .01 level, and the Instructional-Hobby, Cultural and Mass Media components at the .05 level. Further, there were no interaction effects, as it was stated in Hypothesis I that there would be.

Hypotheses I and II were rejected because the projected relationships did not occur as theorized. Why didn't these projections occur? There are several classical reasons: the theory was inadequate, the research design was ill-conceived, the sample was different from that which was expected, and the analysis of the data was faulty.

There are conflicting theories behind Hypothesis I. For most of the twentieth century, the assumption was that persons who belonged to a certain religious tradition think and act alike. This kind of theorizing occurs in the writings of Max Weber, Liston Pope, and the summaries of his data by Gerhard Lenski. Recently, empirically-derived data have been obtained which differ from the previous theory which portrayed religions as like-minded members of monolithic traditions. Evidence of diversity has been shown in studies by Mack, Murphy, Yellin, Feldman, Lazerwitz, Sheffield, Greeley; and in Lenski's data. This researcher felt that this more recent evidence was more plausible, according to his own observations in the culture. So he formed Hypotheses I and II in agreement with these more recent studies.

In the light of the data analysis for this study, this researcher re-examined the theories behind the hypotheses. In the formation of Hypotheses I and II, this researcher made a decision inconsistent with previous studies. The decision was about the population to be studied. All of the recent studies reviewed,prior to this study, which reported diversity of thought and behavior, used members, not leaders, of religious traditions as the populations. In this study, leaders of religious traditions (clergymen) were chosen as the population. The rationale for

this choice was that, if members exhibited diversity in and allegiance to a religious tradition, clergymen would be even better prototypes of a religious tradition. This researcher reasoned that if diversity of educational participation and value orientation was evident with religious traditions, it most certainly would be conspicuous among the leaders of that tradition. The theories behind Hypotheses I and II are probably valid for non-clergy members of religious traditions, but not for clergymen. There is evidently a difference between clergymen and members of a religious tradition in regard to their allegiance to their religious tradition in contrast to their allegiance to their value orientations. If the word "clergymen" had been replaced with the phrase "members of religious traditions", this researcher feels that the hypotheses may have been supported by the data.

One aspect of Hypotheses I and II may be affirmed: Four components of educational participation are related to the religious tradition variable, and one component of educational participation was related to the value orientation variable at acceptable levels of significance.

Hypothesis III

Principal components of educational participation were not part of Hypothesis III, as they were in the previous two hypotheses. The main concern of the last hypothesis was the extent of participation of each respondent.

The mean extent of participation score for the total sample was 232. The mean extent scores reported by previous researchers who used the Leisure Activity Survey for their samples were: 160, 167, and 192 (see attached Figure 2). The mean extent score of the sample of this study was the highest yet reported.

Hypothesis III was an hypothesis of no relationship: extent of participation scores would not be related to value orientations or to religious traditions among this sample. The analysis of variance procedures show that one relationship did exist: extent of educational participation was found to be very significantly related to value orientation, at the .01 level. Extent of participation was not related to religious tradition at an acceptably significant level (.10), and no significant interaction effects were found.

When the mean extent of participation scores were arranged according to value orientation groups, it was found that the most emergent value oriented clergymen were engaged the least in adult educational activities and for the least amount of time. the middle value group was engaged for the most amount of time, and the traditional oriented clergymen were between these two groups.

Hypothesis III was half accepted and helf rejected. Why didn't the no relationship projections of Hypothesis III occur? Hypothesis III was phrased to allow for exploration. The three parts of the variable called "extent of participation" had never been studied, as a group, in relation to value orientations or religious traditions. The previous researchers who used the extent of participation variable did not include value orientations or religious traditions in their studies, and other researchers who have studied educational participation did not use extent of participation as a variable, or did not define it as "number of activities,

frequency of participation, and degree of educativeness." Since there were no previous studies or observations which allowed for a relationship in some direction, then it seemed best to hypothesize no relationship until one was found in the data obtained from the sample. Now that the data have been analyzed, a better hypothesis would be:

> Extent of educational participation scores of clergymen will be related to their value orientations, but not to their religious traditions or to the interaction effects between their extent scores and their value orientations or their religious traditions.

When correlations were made between extent scores and value orientations, religious traditions, and seven other variables (age, years as clergymen, level of formal education, social level of father's occupation, income, leisure time hours, and work time hours), no high positive correlations were found. None of the correlations was above +.19.

Further Research

In the above analysis of Hypotheses I and II, the differences between laymen and clergymen were explained as a major reason for the discrepancy between the hypothesized and the actual relationships. Researchers could test this hypothesis:

> The relationship between principal components of educational participation, value orienations, and religious traditions, will be significantly different between the laymen and the clergymen of a religious tradition.

As implied by the data of this study, further research can be undertaken on the following hypothesis:

> Cluster scores, representing educational participation principal components, are more highly related to value orientations, or to the interaction between value orientations and religious traditions (Protestant, Roman Catholic, Jewish) than to religious traditions alone, among lay members of religious traditions

One of the premises upon which Scale A was constructed was that choices of leisure time educational activities are different from work time educational activity choices. Re-tests of this instrument during this study showed that this premise is not defensible. Respondent's perceptions of whether Scale A was a leisure time measuring device or not, collected during a re-test of a random 10% of the sample, appeared to make little difference in their responses.

Because it was extensively revised, Scale K was carefully pre-tested before being used with the sample of this study. It was found to be valid at significant levels, and the Pearson r for reliability was .86. Scale K now needs further testing with diverse populations to obtain standardized scores, if possible. Does Scale K discriminate value orientations with other populations than clergymen?

Scale K should also be tested further to find if other variables are related to traditional or emergent value orientations. In previous uses of this instrument, before it was revised, age was found to be related to value orientation. This was not so in this study. This instrument should be tested with a variety of groups in order to discover relationships with other variables, if they exist. Such relationships are important to planners of adult education programs who wish to consider the value orientations of learners.

One of the findings of this study was that conceived values are significantly related to that behavior of adults known as Cultural adult educational activities. What other values are related to what other kinds of educational activities--which have not been examined in this study? It is apparent from the literature that further work needs to be done in the area of value orientations. It is curious that values in education still seem to remain so much of a pioneer area in social science research. The wave effect in cultural values noted by Getzels (where emergent values, coming after traditional values, challenge the former value oreintation), may not end with the emergent wave. What other kinds of value orientations may be coming? Research in the values of adult learners is needed that is attentive to newer value positions. Before this researcher began this study, he did not realize the amount of pluralism of affects which is to be found among the users of adult education.

NOTE: Mr. Klever welcomes your responses to this paper, in the interest of better research theory and practices. Please send your comments to him at 320 Witherspoon Building, Philadelphia, Pa., USA. 19107.

TABLE I

DEFINITIONS OF TRADITIONAL VALUES

Work-Success Ethic. Successful people work hard to become so. Anyone can get to the top if he tries hard enough. Success is a constant goal. One cannot rest on past glories. People must work desperately and continuously to convince themselves of their worth.

Future-Time Orientation. The future, not the past, or even the present, is most important. Time is valuable and cannot be wasted. Present needs must be denied for satisfactions to be gained in the future. Future time is characterized by such phrases as "A Penny Saved Is A Penny Earned", and "Time is Money".

Individualism. The individual is sacred and always more important than the group. In one extreme form, this value sanctions egocentricity, expediency, and disregard for other people's rights. In its healthier form, the value sanctions independence and originality. The individual is characterized by autonomy and self-determination.

Moral Commitment. This value emphasizes respectability, thrift, self-denial, sexual constraint, respect for elders, and feelings of guilt. A person who has this value feels that there is a certain order of decency; one must have allegiance to all or parts of this order.

DEFINITIONS OF EMERGENT VALUES

Sociability. One should like people and get along well with them. Solitary actions are looked upon with suspicion. The amount of work done may be the same as that of a work-success oriented person, but the person with whom one works are more important than the nature of the work. Work is only the means to obtain affluence via sociability.

Present-Time Orientation. The is hedonism. No one can tell what the future will hold; therefore, one should enjoy the present--within the limits of the well-rounded, balanced personality and group. The emphasis is upon spending money and having fun now. Present time is characterized by such expressions as "No down payment necessary" and "Have fun now, the future will take care of itself."

Conformity. Everything is relative to the group. Group harmony is the ultimate goal. Everything one does should be done with regard for others and their feelings. This value is similar to Reisman's conception of the other-directed indiv-
idual idual as a radar system which reflects feed-back prior to action.

Moral Relativism. Absolutes in right and wrong are questionable. Morality is what the group thinks is right. A person who has this value feels that morality is a statistical, rather than an ethical, concept. Whatever the grou decides is right is right. One changes moral concepts by changing groups.

Figure 1. FREQUENCY OF EXTENT OF EDUCATIONAL PARTICIPATION SCORES ON SCALE A

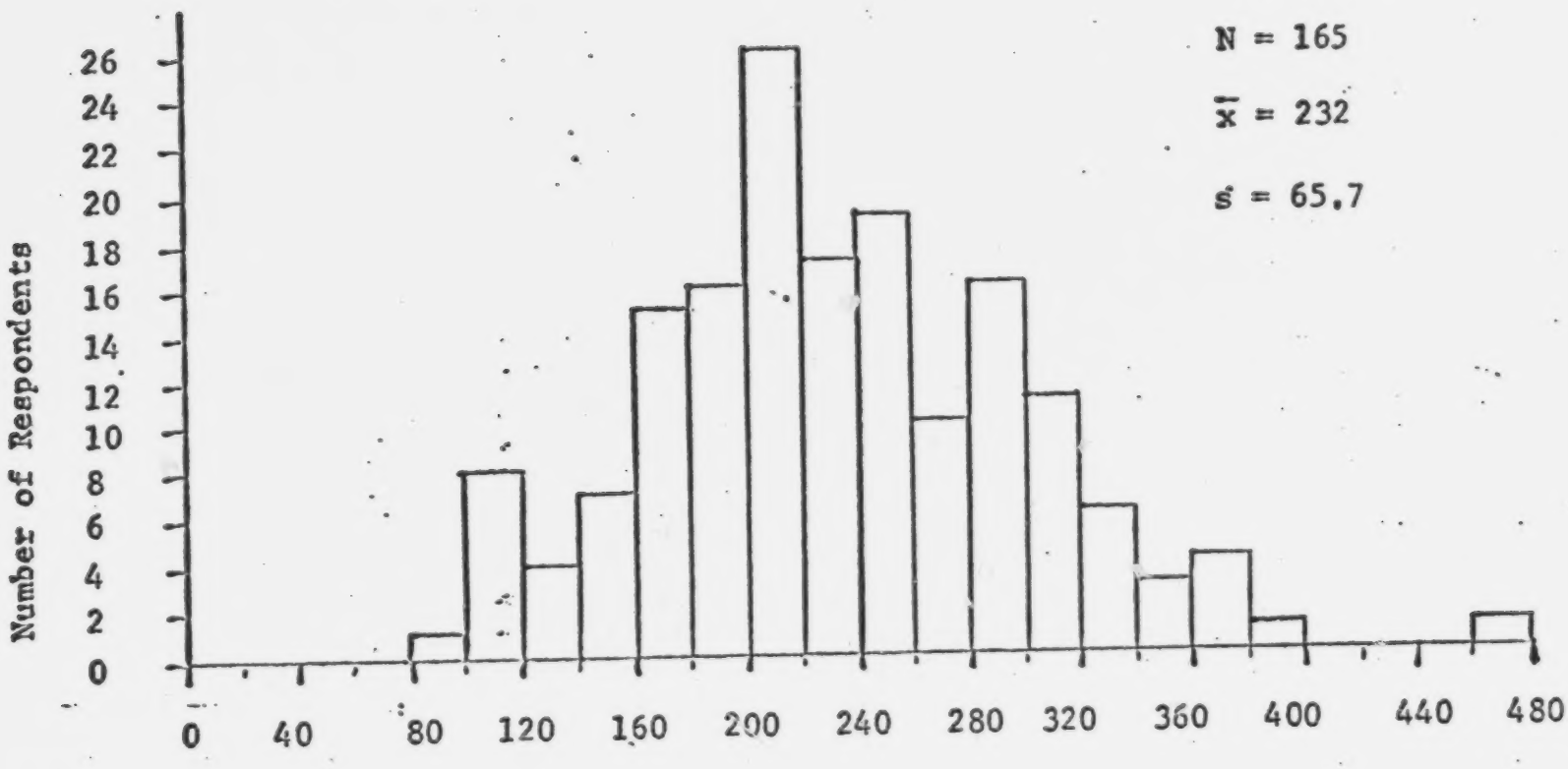
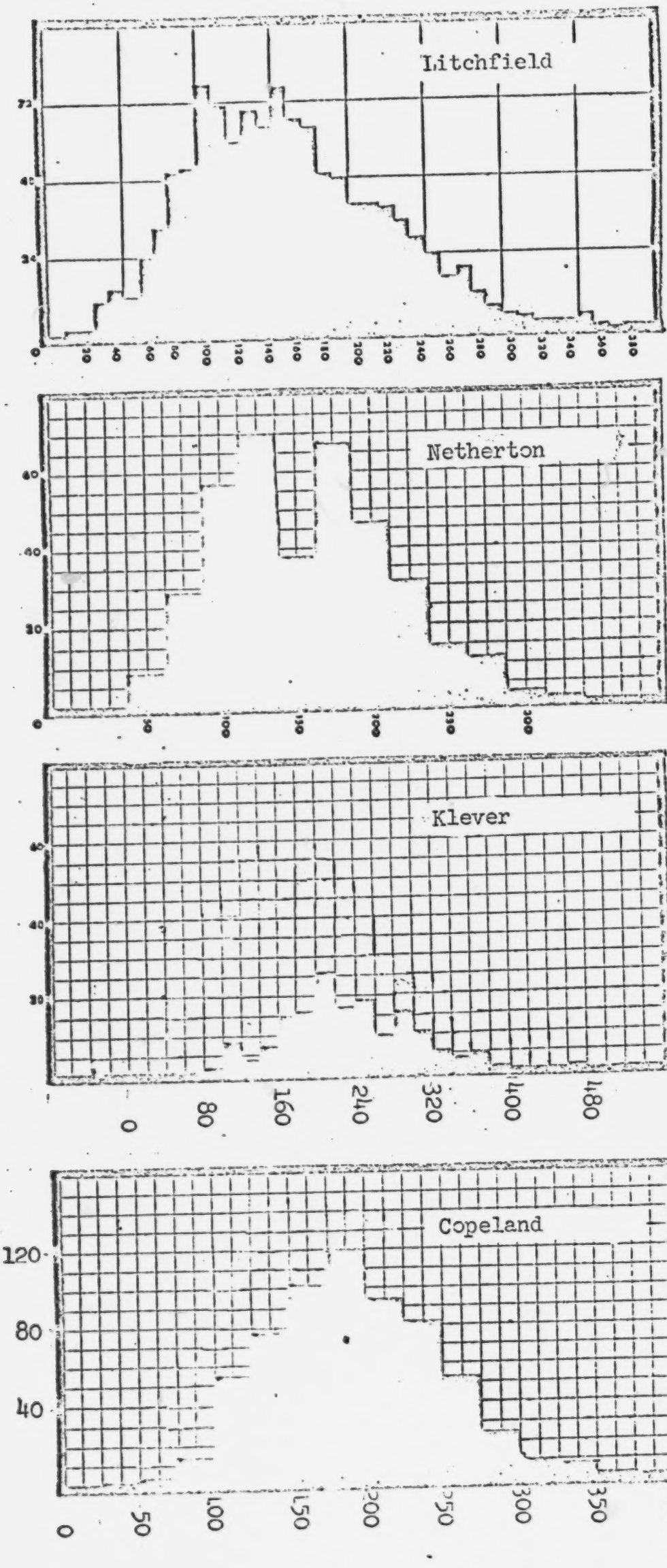


Figure 2. COMPARISON OF LEISURE ACTIVITY SURVEY DISTRIBUTIONS ACROSS FOUR SAMPLES



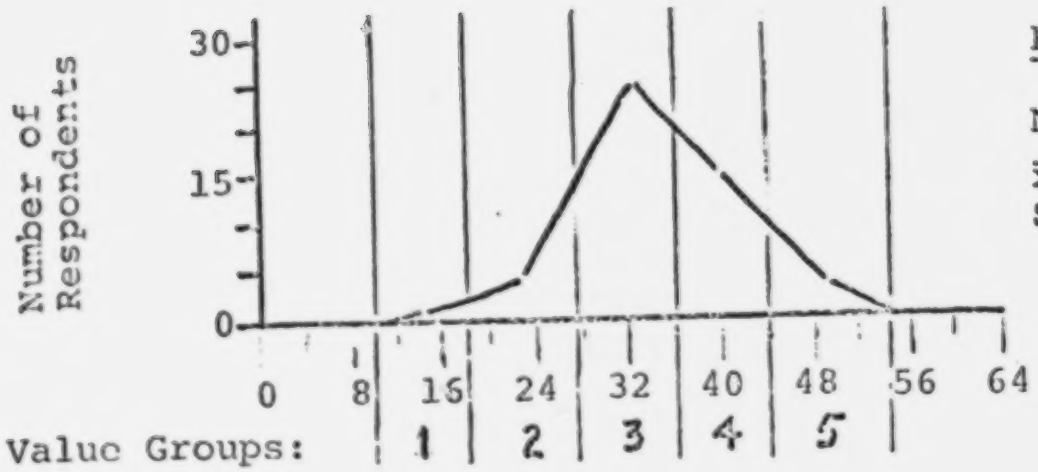
$\bar{x}$ = 160

$\bar{x}$ = 167

$\bar{x}$ = 232

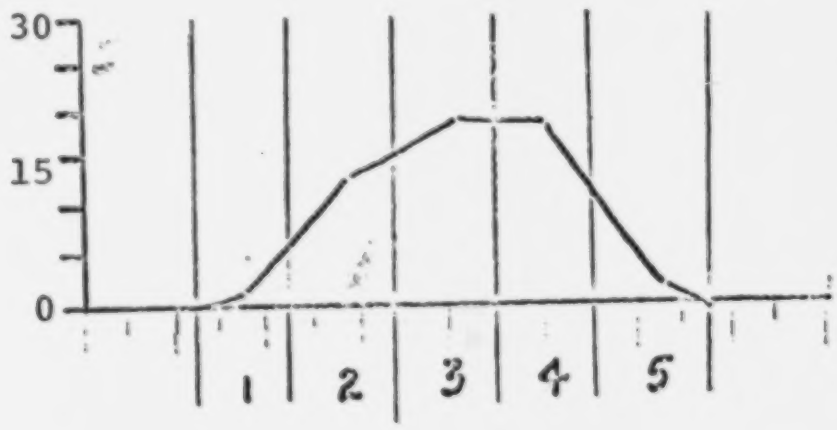
$\bar{x}$ = 192

FREQUENCY OF VALUE ORIENTATION SCORES ON SCALE K.



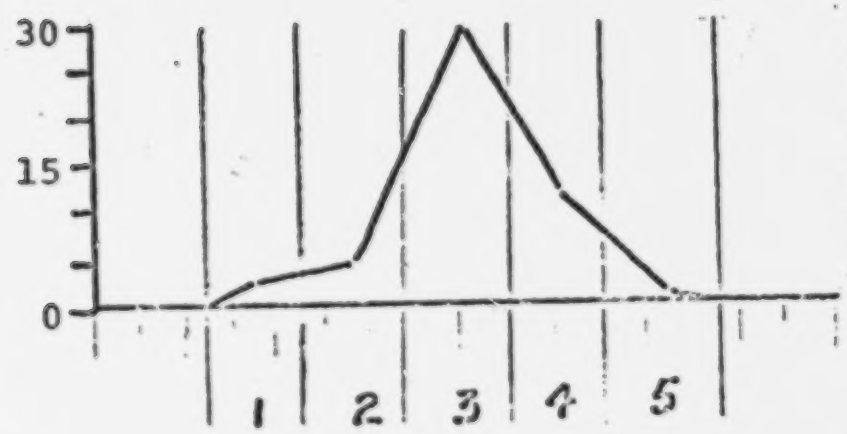
Rabbis

N = 55
$\bar{x}$ = 31.5
S.D. = 7.97



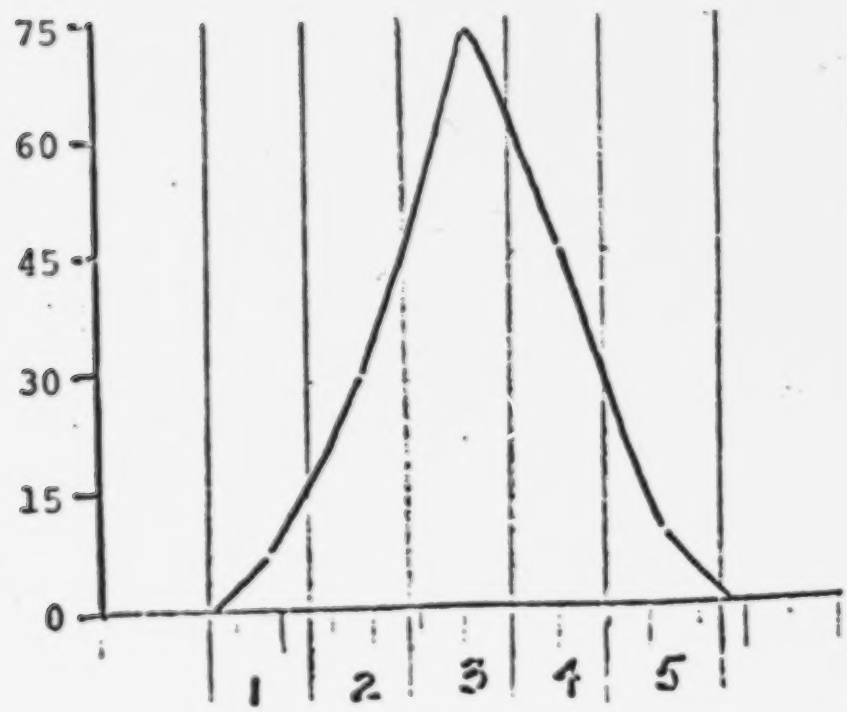
Priests

N = 55
$\bar{x}$ = 33.4
S.D. = 7.97



Ministers

N = 55
$\bar{x}$ = 34.4
S.D. = 7.43



Total Sample

N = 165
$\bar{x}$ = 33.1
S.D. = 7.78

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